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THE LATTER-DAY SAINTS'

MILLENNIAL STAR

ESTABLISHED IN 1840

“There is power in the Gospel of Jesus Christ, power to solve the problems of the world, power to change the hearts of men, and bring to a distressed world its golden age, its peace, its prosperity, and its happiness.”—MELVIN J. BALLARD.

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SOME FACTS ABOUT THE “MORMONS”

PRESIDENT ARTHUR GAETH, CZECHO-SLOVAK MISSION

FEW people know what to do with the term “Mormon.” To many it implies some mysterious order of people with dissolute conceptions of living, who have been guilty of all kinds of things. Modern writers of the Zane Grey type have dispensed startling stories about this religious body, which helped to populate the American Wild West.

The Name. Mormon, according to the “Mormons,” is the name of an ancient prophet and historian who lived on the American continent in the fourth century after Christ. He was the descendant of a colony of people which left Jerusalem 600 B. C., and by means of ships crossed the Pacific Ocean to South America. The posterity of this colony grew into a mighty people which roamed the American continents. Coming from the “Old World,” the colony brought with it many of the “Old World” traditions, and also kept records on metal plates. These plates were added to, and handed down from scribe to scribe.

Dissension caused a breach among the people. One division of the people, made up of the restless and wanton element, developed a dark skin, due to its mode of living in the open and roaming from place to place, and also through the curse of God because of their wickedness. The rest of the people remained white. After centuries of contention between the two groups, which grew into distinct races, the dark-skinned people destroyed the constantly weakening whites, but not before Mormon, one of the last of their scribes, had made an abridgment of all the records, and handed them over to his son Moroni, who after adding his history to them, buried them in a hill in the State of New York. Later he also was killed.

"Mormonism" teaches that Moroni as a resurrected being appeared to a young man, Joseph Smith, the founder of "Mormonism," in 1823, and showed him where he had deposited the metal plates. Securing them, Joseph Smith by the power of God translated them. The translation, with its teachings, purporting to be a history of the ancient inhabitants of America, has become known as the Book of Mormon and is one of the standard books of the Church organized by Joseph Smith. Because they believed in the Book of Mormon the followers of Joseph Smith received the nickname "Mormons." The real name of the organization founded by Joseph Smith and five others on April 6th, 1830, at Fayette, New York, is the "Church of Jesus Christ of Latter-day Saints."

Early History. From its humble beginning in New York the Church grew and spread, even though subjected to severe persecution, until to-day it numbers about 750,000 members and is the eleventh largest Church in America. The Christian Science Church and the Church of Jesus Christ of Latter-day Saints are the only two older bodies which have been able to double their membership since 1900.

The Church early became the object of attack by most of the other Christian organizations, often in a very unchristianlike manner. The Church maintains that it is the restored Church of Jesus Christ, with the same organization and original doctrines. Its system of gathering its members and concentrating its forces at one center, and the fact that it prescribed a "Way of Life" different from that lived by the "Great Majority," probably represent the factors which caused the adherents of "Mormonism" to be driven from New York to Ohio, from Ohio to Missouri, and from Missouri to Illinois, where the first prophet and leader of the Church, Joseph Smith, was shot by an angry mob in 1844. The Church suffered persecution long before any of its members practised polygamy. The charge of polygamy has become a subterfuge, resorted to by the opponents of recent times, whose aims in life do not correspond with those of the "Mormons," and who thus found an issue which they could attack to harass "Mormon" development.

Teachings. Joseph Smith claimed that he was divinely inspired to restore the Gospel which was upon the earth in the days of Christ, but which had become lost through the Dark Ages by the apostasy within the Church; the ordinances and principles taught by the Church after the fourth and fifth century were no longer those taught by Christ, and consequently that divine authority deemed necessary in the days of Christ to carry on His work here on the earth was lost. "Mormonism" claims that Joseph Smith received this authority through divine revelation and visitation. The Church deems authority by divine approval to act in the name of Christ absolutely necessary. Other-

wise the Gospel of Christ becomes common stock to be administered by each man according to his own inclinations and interpretations, and gives rise to confusion. No wonder such doctrine has aroused the ire of all other Christian churches against the "Mormons."

Although it has often been called unchristian, the Church of Jesus Christ of Latter-day Saints is distinctly Christian. The term "Latter-day Saints" was adopted to distinguish this Church from the primitive Church of Christ. According to the Bible, all members of the Church in the days of Christ and the apostles were called "saints." According to Catholic interpretation the term "saint" has been made to mean some exalted personage. It implied a member of the Church in the days of the apostles. Divine revelation coming through the head of the Church, the teachings of Christ as found in the Bible, the doctrines taught in the Book of Mormon, and the teachings of the Pearl of Great Price, which is a translation of a papyrus roll found in Egypt, containing the writings of Abraham, form the foundation for "Mormon" doctrines.

Belief in God. "Mormonism" teaches a Trinity of the Godhead and advocates a conception of God as Ruler of the universe and Creator of man, and ascribes to Him a form in whose image we, His children, have been created. Christ, the Son of God and our Elder Brother in the spirit is the second member of the Godhead, having a distinct body of flesh and bones, separate from the Father, but united with Him in power and purpose. The Holy Ghost, a personage of spirit, completes the Trinity. The Trinity of Father, Son, and Holy Ghost is an illustration of this principle of one divine nature and a plurality of persons participating therein. Proceeding from the presence of these divine personages is a "spirit" which fills the immensity of space. Through it God works.

Nucleus of "Mormon" Teaching. The "Mormons" affirm that the Gospel of Jesus Christ as taught in the primitive Church forms the nucleus of "Mormon" teaching, but its principles have been applied to modern conditions. Some of the basic principles and ordinances of this Gospel as taught by "Mormonism" are:

1. Faith in God, the Eternal Father, and His Son Jesus Christ, and in the Holy Ghost.

2. Repentance, or a turning away from old faults and failings by the acquisition of new knowledge and new righteous determination.

3. Baptism, by immersion, for the remission of sins, of those who are old enough to understand its purpose. Infant baptism is regarded as an innovation. It was not taught by Christ.

4. Laying on hands for the Gift of the Holy Ghost, supplying man with a divine Comforter to combat the influence of the world and to enlighten the mind.

5. Prayer as a means of communication between God and man and as a power for spiritual development.

6. Observance of the Golden Rule with a cultivation of love for enemy as well as friend. Tolerance.

7. Resurrection, the reuniting of an eternal body with man's spirit, fitting man to live on eternally, to progress and become a creator "in the image of God."

8. Treating the body as the temple of the "Spirit" of God. Refraining from indulging in poisonous substances such as alcohol, tobacco, tea, and coffee. Striving for good health, thereby providing the spirit with a tabernacle which will not hinder it in its development.

9. Payment of tithing as a means of obtaining revenue to carry on the affairs of the Church; this teaching to serve as a preparation for the time when the people will be able to live with "all things in common;" a Christian communism founded on love and enabling every man to develop his talents.

10. Working for the evolution and improvement of mankind by devoting one's time and energy willingly and without anticipated remuneration, the practice followed in the missionary system in which each one devotes years of his time to the proselyting of the Gospel without pay.

Philosophy. "Mormon" philosophy teaches that man, who is the literal offspring of God, His spiritual child, lived in a pre-existent state; that he was placed on the earth as an eternal spirit in a mortal body to undergo the experiences that belong to this earth. Man suffered death, a separation of body and spirit, through the fall of his first parents. A Redeemer, Jesus Christ, was provided, empowered to overcome death. This Redeemer made possible a reunion of the spirit and the body through the resurrection, from death to immortality. When man reaches the immortal state he will be rewarded according to his works in the mortal state. His progress continues and is eternal.

Organization. The Church regards it as its divine mission to spread these teachings in all the world, so that all nations may hear them. Its organization arises out of the Priesthood. According to "Mormon" interpretation, Priesthood is the power of God delegated to man by which man is authorized to act in the name or authority of God. This Priesthood, which every faithful male member of the Church has a right to bear, is organized, as denoted in the Bible, into the Aaronic and Melchizedek Priesthoods. The officers of these Priesthoods, to-day numbering about 160,000 men of all ages, from twelve years upward, consist of prophets, apostles, patriarchs, high priests, seventies, elders, bishops, priests, teachers and deacons.

The Church as a whole is presided over by a president and two counsellors, assisted by a quorum of twelve apostles. Small bodies of members are grouped conveniently into wards and stakes under the direction of bishops and stake presidents. Proselyting centers are organized into missions. The two great duties of the Church

are to make proclamation of her truth and perfect the lives of those who receive it.

To supplement the work of this Priesthood there are the National Woman's Relief Society, organized to look after the needs of the women and the poor and needy within the Church; the Sunday Schools, to supply religious instruction to the members of the Church; the Young Men's and Young Ladies' Mutual Improvement Associations, to help young people find themselves intellectually, morally and socially; the Primary Associations, to promote mid-week child culture. The Church maintains a supplementary school system where "Mormon" theology is made part of the school curriculum.

After Joseph Smith's Death. The martyrdom of the first prophet, Joseph Smith, and the continued persecution of the Church in the eastern part of the United States, brought about the great "Mormon" exodus to Western America under the leadership of the Church's second prophet, Brigham Young, often called the "Modern Moses." Brigham Young led his people away from civilization into the Rocky Mountain region and established them in the Great Salt Lake Valley, then an approach to the Great American Desert.

From "Mormonism's" inception its leaders had taught gathering to its adherents. People who became converted generally gathered to the "center-stake" of the Church. "Mormonism" established strong Church headquarters, and the members were bound more closely together. They learned to co-operate, and this co-operation increased their strength. The members of the Church were able to establish their own industries, develop their own educational systems, and to lead a social life according to their own standards, which often appeared puritanical when measured by the life of the world in general. In the Eastern United States this had led "Mormon" neighbours to fear them. They were industrious and thrifty, established better homes, lived healthier lives, and became dominating figures in the communities. As a reaction they were subjected to persecution by their neighbours. What their neighbours could not do through their personal ability, they attempted by persecution.

These traits of co-operation, which the "Mormons" had already acquired in the East, served them well when they travelled into the western wilderness. They met all their obstacles courageously, and soon the desert began to blossom under their hands. Under the direction of Brigham Young, who was an organizing genius, they employed a system of irrigation to water their land, which was dry and hard through lack of rain. Through their system of irrigation they really opened up the Rocky Mountain territory and made it possible for millions of settlers to move into the region and gain a livelihood.

Throughout all her trials and troubles, the Church maintained

her missionary system, and even while she was battling with the elements in the West some of her adherents were travelling in the world preaching the Gospel. Thus, as soon as Salt Lake City was begun, it became the mecca to which "Mormons" gathered from all parts of America and different parts of Europe. Most of these people were of a sturdy, honest type, prepared to stand the religious persecution which came. They were willing to undertake such a hazardous task as a three months' trek across the Indian infested plains of Western America. They possessed the courage to conquer the desert.

The Church played an active part in the development of the country. She established industries, built community centers in connection with the churches so that the dullness of the trying pioneer life might be interspersed with clean amusement and gaiety. The "Mormons" were God-fearing people, who did not carouse in saloons and gambling dens so common to the West in early days. They replaced these with a healthier form of entertainment all of their own. Brigham Young was able to solve the needs of people and they began to thrive. In twenty years they numbered almost 80,000 souls.

Even the first companies of "Mormon" immigrants travelling westward conducted occasional schools for their children on the way; they halted all day Sunday and held their religious meetings; they composed songs to cheer them and occasionally danced out on the plains to the tunes of their fiddles, which they had not left behind in their rush westward. Among the first of the buildings to be erected when the pioneers arrived in Salt Lake Valley was a school-house. In 1850, three years after the arrival of the first "Mormons," the cornerstone for the first university was laid, now the oldest university in America, west of the Mississippi River. Within ten years after their arrival they had a theater and were producing their own plays. Their leaders instilled into them their love for the home. They had come hundreds of miles, not for gold or wealth, but to build homes where they could live in peace and worship their God according to the dictates of their own conscience.

The "Mormons" did not only remain in Salt Lake City but spread into the surrounding valleys and helped to settle other states. Everywhere they followed the system prescribed by Brigham Young. In the villages which they established, the houses were built in a group, the cultivated fields surrounding them. Each little village was a compact unit, and each had its school, church and amusement hall or theatre. The people enjoyed as full a life as could possibly be gotten under such conditions. Consequently, they became happy. They never forgot the principles their leaders taught. They are still home-loving. Seventy per cent. of them own their own homes. They have advanced education. Their state law requires that all attend

school until they reach the age of eighteen. They love their mountain home.

Marriage. In the "Mormon" faith marriage is the most holy sacrament in life. The fullest blessings of eternity rest upon man through his posterity. A "Mormon" marriage is eternal if completed with the sanction of the Priesthood in a temple or "House of the Lord." It is not conducted under the "until death do ye part," but "for time and eternity."

The "Mormons" teach that life did not, could not, originate or be created on this earth. Life is eternal. Each spirit, clothed as it may be in an earthly tabernacle, is co-existent with God our Father. This earth-life is man's second estate, and man passes from experience to experience and from the second estate into yet a third. Understanding the eternal nature of man, and that his progression is from estate to estate, then the right to be born on earth and partake of mortal body becomes a priceless privilege for the spirits yet unborn. They cannot progress until they partake of this earthly tabernacle. Therefore, according to "Mormonism," man becomes a solemn partner with his Maker in providing tabernacles for spirits—the spiritual children of His Heavenly Father. Parenthood is, therefore, akin to Godhood, in so far as it is righteous in inception and development. "Children are an heritage of the Lord," taught both ancient and modern prophets. Man is to multiply, but must also provide his offspring with the proper advantages to meet life successfully. To neglect this is sin. To bear children just to be bearing them is not enough. They must receive the proper start in life. Such principles gave the "Mormons" a beautiful home life.

The "Mormon" conception of the sanctity of matrimony still remains, and is endorsed by Albert E. Wiggam in his book *The Next Age of Man*:

Professor Roswell H. Johnson of the University of Pittsburg, president of the American Eugenics Society, who has recently studied the "Mormon" religion at first hand and has lived for a time among its people, believes that the "Mormon" religion is the most eugenical religion in the world.

Polygamy. Plurality of wives is entirely biblical, and was practised for some years among the "Mormons" as a religious sacrament with religious motives. If undertaken merely for unworthy physical reasons it would and did destroy those who practised it. Since 1890, it has been strictly forbidden, and violations are punished with excommunications from the Church. At no time did more than two per cent. of the people practise polygamy. The Church has always been essentially monogamous.

(Continued on page 665)

THURSDAY, OCTOBER 13, 1932

EDITORIAL

DESTRUCTION'S EDGE

A BATTLESHIP, magnificent in size and appointments, costing millions, was condemned by treaty among the nations. It steamed to a safe distance from the harbour, the crew left it, and it became a practice target for the surviving fleet. It took just eleven minutes to sink the doomed vessel.

Eleven minutes to destroy a battleship! Destruction moves quickly! By no means could the ship be built in eleven minutes, days or months. Construction is a slow process. Ore must be dug and smelted to supply steel and copper; trees must be felled and trimmed to yield lumber; metal must be rolled and shaped to become plates, bolts and nuts; logs must be sawed and lumber planed to serve the vessel's needs. Tens of thousands of operations are required to manufacture the necessary things of metal, wood, paint and cloth. Then, hundreds of men must labour through months of long days, deftly fitting, shaping, securing. At last the battleship is completed, product of man's high, patient intelligence. Yet, in eleven minutes, a few bursting bombs can put out of commission this precise and elaborate instrument and sink it to the bottom of the sea.

Here is the sober moral:

A man's reputation, his good name, or a woman's, is built by slow degrees, through days and years of decent behaviour, of rising from every fall, of earnest endeavour to conquer every unworthy impulse. In all save the very few, life's efforts have brought improvement, in some quality or another. Then comes along the destroyer, the whispering, lying tongue, exaggerating every little error, misinterpreting every motive, gloating over gossip, and by setting afloat rumours and innuendoes, destroys the reputation built up through long years of effort. It takes a lifetime to build a character; the scandal-monger can destroy it almost overnight.

Does this apply to you? Then, "right about face;" or admit that you are not a follower of the Lord Jesus Christ.

The devil is a destroyer; the Gospel of Jesus Christ is constructive. The one pulls down; the other builds up. One glares greedily at every human fault; the other looks with loving compassion upon toiling, struggling men and women. The one noises abroad the secrets of men, usually untrue, the other silently

strives to help humanity replace weakness with strength, and to heal the wounds of error.

The Gospel is rich enough to fill the mind of man and consume his full energy if studied and lived. Whether in branch or ward, in mission or stake, the one who finds time and busies himself to gossip about others and lay bare their mistakes, has not yet partaken of the spirit that characterizes the Church of Jesus Christ of Latter-day Saints.

What does the spirit of the Lord prompt men to do?

Put your trust in that spirit which leadeth to do good—yea, to do justly, to walk humbly, to judge righteously; and this is my spirit.

Do not listen to gossip. Have the courage to rebuke the tale-bearer. Hear the word of the Lord:

Let every man esteem his brother as himself, and practise virtue and holiness before me.

So let every Latter-day Saint conduct his life!—W.

SOME FACTS ABOUT THE "MORMONS"

(Concluded from page 663)

"Mormon" women were persons, not just a sex group or slaves, as had often been pictured. They had their rights and privileges. The women who accepted polygamy were noble in spirit, unselfish and ready to forgive and forget. Those who are of the opinion that polygamy and "Mormonism" are synonymous have yet to learn differently.

Conclusion. From an insignificant village in 1850, Salt Lake City has grown into a beautiful city of more than 150,000 inhabitants, housed in beautiful individual homes surrounded by gardens, of whom fifty per cent. are "Mormons." The surrounding country, mostly inhabited by "Mormon" farmers, offers a picture of prosperity.

"Mormonism" continues to thrive and grow. Each year more than 1,000 missionaries, unpaid ambassadors of the "Mormon" faith, leave Salt Lake City to proclaim its teachings of a practical life to the world in the 29 different missions which have been established in all parts of the globe. "Mormonism" no longer teaches gathering to Utah, but is establishing its branches and endeavouring to demonstrate its principles of correct living, which made the desert blossom as a rose, everywhere.

Dr. Thomas Nixon Carver, of Harvard University, writes in *A Positive Religion*:

I have long been interested in the "Mormon" polity. It is one of the most interesting and instructive experiments in the world. It throws a great deal of light on the art of nation-building. . . . I have never

found more sound and wholesome personal habits than among the "Mormons." I have never studied groups of people who seemed better nourished and more healthful. I have never known people who took more pains to educate their children.

These are results of "Mormon" philosophy. They advocate: "Live and help live. By their fruits ye shall know them."

THE UNIVERSAL BROTHERHOOD OF MAN

ELDER HOLGER M. LARSEN

PRESIDENT OF THE DANISH MISSION

ALL religious denominations should aim to make their members happy.

"Mormonism" is the most perfect system of worship ever presented to the world. It deals not only with the spiritual salvation, but it teaches its members to live a natural, happy life while upon this earth.

We teach that God is our Eternal Father and that we are His children; that we should live as one large family while upon the earth. Everywhere we go to-day, we hear the doctrine of the brotherhood of man being preached, but it seems that we are a long way from practising these teachings. The spirit of Christ is not among the children of men. We do not follow the admonitions of our Saviour when He says, "Love thy God with all thy heart, might, mind, and strength, and thy neighbour as thyself." The world would be in a much better condition to-day if we followed these teachings. There would be no need for a standing army, for a large navy, nor peace conferences where men gather from the nations of the earth to try to bring peace into the world. If we could follow the teachings of the Saviour and have the true spirit of love toward our fellowmen, the world would have a different aspect to-day.

If only we could live like the people did in the days of old, when Enoch and his people lived in love and peace, and at last became so perfect that God took them into Heaven. We read in the Acts of the Apostles how the members of the primitive Church lived. They had everything in common, there was no rich nor poor among them, and they lived the perfect law—the United Order.

The Latter-day Saints teach that the Lord has restored the Gospel, and we say that we have a solution for the difficulties of all mankind. In order to serve God in the best possible way we must live a happy life. We try to look after the members of our Church, not alone by occasional financial assistance, but by teaching them how to help themselves. We teach them the law of sacrifice, knowing that the greatest joy to mankind comes

through serving others, and we grow and develop through service and giving joy to others.

We teach our people the law of tithing. That is, we pay one-tenth of our annual increase into the Church, which is the same law that was being used in the olden days. By observing this law we learn how to sacrifice, not only in the spiritual sense, but to sacrifice one-tenth of this world's goods for the benefit of our Church and our fellowmen.

But this is not the perfect law, it is only a lesser law; but we hope by faith and observance of this law to become more perfect and eventually be strong enough to live the perfect law—The United Order, or, The Universal Brotherhood of Man. Men have tried to put this in as a political plank, others have tried to make it a part of government. I do not know how well they have succeeded, but I do know that we have not reached the ideal condition yet, and we will never be able to reach the goal without getting in possession of the Spirit of Christ. It is His Spirit that will lead, guide and direct us on to the more perfect life. By practising the lesser law we will eventually be strong enough to live the more perfect.—(Address delivered in the Czecho-Slovak Mission Conference held at Prague, Sunday, July 10th, 1932.)

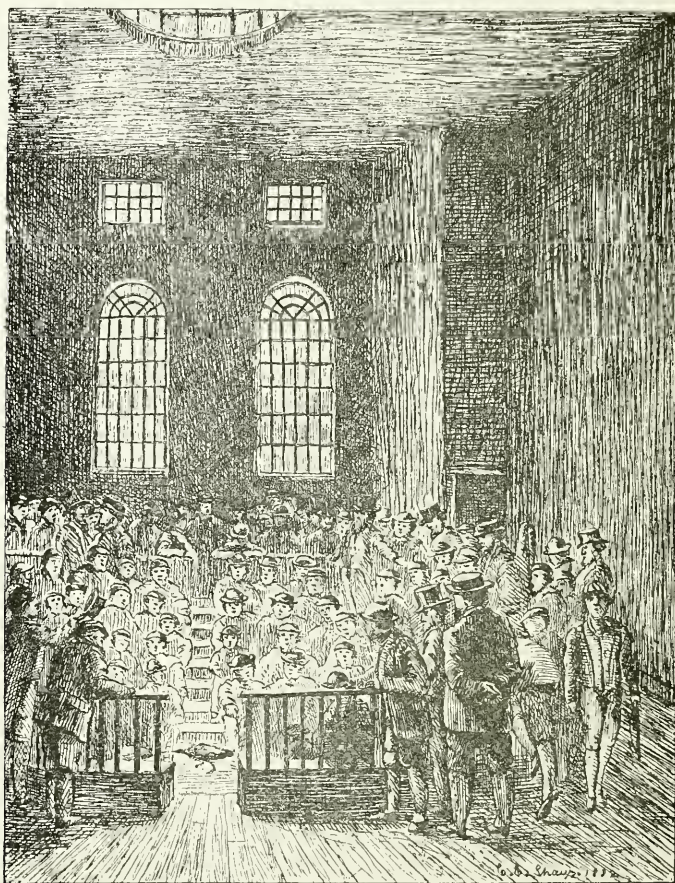
FIRST "MORMON" ASSEMBLY ROOM IN EUROPE

(THE first Latter-day Saint meetings in Europe were held by the courtesy of Rev. James Fielding, in Vauxhall Chapel, Preston, still standing. Only a few meetings were held there. The first Latter-day Saint meetings, under Church auspices, were held in the old "Cockpit," Preston, and continued there for some time. The following excerpts from Hewitson's *History of Preston*, are of interest to all students of Church history.—ED.)

OLD COCK PIT

"The building last used in Preston, for openly recognized cockfighting, is situated at the lower end of St. John's-place, near the south-western corner of the Parish Church. This building, an internal illustration of which we here give, was, it is said, erected at the expense or through the instrumentality of the great grandfather of the present Lord Derby, at the beginning of this century. The rabble were not admitted to this place when fighting was going on. The results were shouted out of the windows to the crowd below. . . . Singular to say, the building wherein this cockfighting took place was, on Sundays, used as a school, in connection with the Parish Church. The game of cockfighting was indulged in here only one week in the year—the race week; but, though thus limited, Sunday school teaching, in such a place, sounds none the less singular or incongruous.

One who used to be associated with the Parish Church at this time informs us that he has gone into the Cockpit on a Sunday morning—after the week's fighting—to straighten up the place for school work, and that he has helped to clear away blood and feathers, shed and scattered during the combats. This was, of course, before the Avenhamlane schools—the first properly systematised schools belonging to the Parish Church—were constructed. As a cockfighting place, the Cockpit was closed at or



OLD COCK PIT

about the end of 1830; the presumed cause being the alienation of the Derby family, through the political defeat of the Hon. E. G. Stanley, by Hunt, in that year. Afterwards the Cockpit was turned into a sort of Lyceum: at any rate, it went by that name. Then the old Teetotal reformers held meetings in it. Subsequently, it was called the 'Derby Assembly Room,' and

was used as a common dancing place. It is now (1883) used for a similar purpose."—(*History of Preston*—Hewitson, pp. 119-20.)

THE "MORMONS"

"When certain elders of the Mormon faith were, in 1837, despatched to England, the first place whereat they hoisted their peculiar standard was Preston. Here and in the surrounding country districts the 'cause' was vigorously advocated. One of the adjoining villages—Longton—became greatly enamoured of Mormonism. At Preston, during their early efforts, the Mormons held meetings in the 'Old Cock Pit.' Afterwards they occupied a building in Park-road; then they held services in what had been a sizing house, in Friargate; in 1858 they had their place of worship in Lawson-street—in a building next to, and on the north side of, 'Plumpton-Brook' Inn; in 1869 they had a room in a temperance hotel, on the east side of Lune street, opposite the Wesleyan Chapel; and at that time the number of Mormon members in Preston and the neighbourhood was about 70. Afterwards, the Mormon cause seemed to gradually die out. Early in 1883, some of the representatives of Mormonism re-appeared at Preston. On the afternoon of March 4th, one or more elders preached in the North End Commercial School, St. Peter's-street; but the master thereof announced, during the following week, that he had let them the school 'under some misapprehension, and without due reflection,' and that, having since 'thought over the matter,' he had 'refused it for any further meetings.' On Sunday, the 17th of June, 1883, some Mormon elders conducted services in a portion of the Mess Rooms, Starkie-street. They have not since then been at this place, and will not, we understand, be permitted—if they apply—to again occupy it."—(*History of Preston*—Hewitson, 1883, pp. 538-39.)

THE "MORMONS" IN LONGTON

"Longton was, in 1840, one of the great hot-beds of Mormonism. Brigham Young once preached at Longton; Longton contributed £100 towards the first printing press of the Mormons; many Longton people emigrated to the Salt Lake; and during the crusade both the Protestant Church and the Wesleyan chapel of the village were, for a time, rather seriously shattered. The Wesleyan place of worship was nearly emptied."—(*Our Country Churches and Chapels*, p. 271.)

NOTTINGHAM DISTRICT CONFERENCE

AN evening attendance of over 200 people, consisting largely of friends contacted at street meetings, featured the Nottingham District conference which took place September 18th, in Greyfriars hall, Nottingham. Suggestions from the visiting mission authorities in regard to problems connected with the

various auxiliary organizations occupied the majority of the time during the morning session. Lady visitors and Relief Society members received advice from Sister Douglas and Mission Auxiliary Supervisor Russel S. Ellsworth, and the Priesthood from Patriarch Wallis and President Douglas. An interesting preliminary programme under the auspices of the Sunday School children was also furnished. Several ordinations and advancements were made in the Priesthood, and a number of worthy saints received their patriarchal blessings from Patriarch Wallis.

Early in the afternoon service District President Marlow V. Wootton read a brief statistical report indicating progress of the district covering the last six months, stating in part: Missionaries of the district, six in number, have devoted more than ten hours per day to proselyting activities. In 1,340 hours tracting from door to door, they have distributed 21,248 tracts, as well as placing in the houses of those interested 2,324 pamphlets and 114 copies of the Book of Mormon. They discussed the Gospel 1,530 hours with investigators, securing during that time 3,058 conversations. Both tithing and fast offering receipts show a slight increase, and additional membership of eight individuals has been recorded since the last conference in March.

Addresses delivered at the concluding meeting of the conference proved inspiring and educational in every respect. Sister Douglas spoke briefly concerning the marvellous advancement which mankind has made throughout the last half century. Patriarch Wallis explained at some length the doctrines of the Latter-day Saints, and President Douglas talked interestingly on the accomplishments of Joseph Smith. Appropriate musical numbers were rendered by members and friends which added a finishing touch to the occasion.

The following Mission Authorities and traveling Elders attended: Patriarch James H. Wallis of the European Mission; President and Sister James H. Douglas, Elders Percy L. Matthews and Russell S. Ellsworth of the British Mission; President Marlow V. Wootton and Elders H. Randell Walker, LaDell M. Larson, Owen S. Leishman, Kenneth M. Wheelwright and Leon Frehner of the Nottingham District, and Elder Osborne M. Vance of the Welsh District.

H. RANDELL WALKER, Clerk of Conference.

CHURCH WIDE NEWS

OVER twenty-five thousand visitors viewed an exhibit of the Church displayed at the Wisconsin state fair August 28th to September 3rd, inclusive. The booth, under the supervision of the Northern States Mission, incited a great deal of interest and admiration from the many observers.

CARTHAGE JAIL, located in Carthage, Illinois, and scene of the Prophet

Joseph Smith's and his brother Hyrum's martyrdom, is undergoing extensive renovation. Although the sinking condition of the foundations and walls prompted repairs, the building will undoubtedly stand many more years.

STRIKING evidence of the Church's growth and its ability to hold the young people is revealed in the annual reports of the auxiliary organizations. Figures from 1910 to 1931, inclusive, indicate a total membership gain of 67 per cent., the Sunday School exclusive of adults has increased 71 per cent., and the Primary Association 85 per cent. From 1920 to 1931, inclusive, the M. I. A. has experienced an additional enrollment of 54 per cent., exclusive of adults.

FROM THE MISSION FIELD

Appointment: Elder H. Randell Walker was appointed to succeed Elder Marlow V. Wootton as president of the Nottingham District on October 3rd.

Elder Eric J. Seach was appointed President of the Norwich District, October 4th, succeeding Elder Elman T. Woodfield.

Appointment and Transfer: Elder E. LeRoy Anderson of the Manchester District was transferred to the Ulster District and appointed president of that district October 3rd, succeeding Elder W. Cleon Skousen.

Transfers: The following missionaries have been transferred to and from the districts specified: September 23th, Owen S. Leishman, Nottingham to the Scottish District; C. Leigh Miller, Liverpool to the Birmingham District; September 20th, Joseph H. Chapman, Birmingham to the Bristol District; Eliot D. Ward, Bristol to the Birmingham District; Vern R. Butcher, Welsh to the Newcastle District; Clifford G. Green, Newcastle to the Welsh District; Louis G. Robinson, Liverpool to the Manchester District; September 30th, John D. Riggs, Scottish to the Liverpool District.

Branch Conferences: Of the Burnley Branch, Liverpool District, September 11th. "Prayer," the theme of the Sunday School session, and "Priesthood," the topic of the evening service, were both presented in a very effective manner.

Of the Birkenhead Branch, Liverpool District, September 18th. "Eternal Progression," the subject of the occasion, was discussed by President John A. Widtsoe, Elders Elmo H. Ellsworth, District President Clarence R. Ellsworth and Elder F. Vernon Rawson.

Of the Sunderland Branch, Newcastle District, September 18th. A fine attendance and a splendid spirit prevailed in all of the meetings.

Of the South London Branch, London District, September 25th. The theme, "Early Incidents in Church History," was portrayed by local members and travelling Elders.

Doings in the Districts: *Manchester*—Seven persons were baptized in the Manchester hall, September 17th, by Elders E. LeRoy Anderson,

Leslie T. Norton, John T. Brown and Priest John T. Wynn. Confirmation took place the same day.

Dedicatory services of the new Rochdale Branch meeting rooms occurred Sunday, September 4th. Remarks were made by President Martin R. Braithwaite and the dedicatory prayer offered by Elder E. LeRoy Anderson. Local members then availed themselves of the opportunity to bear witness to the truth of the latter-day work of the Lord. Seventy members and friends were entertained September 10th, at a social celebrating the opening of the new hall. A delightful "tea," prepared and served by the Relief Society, was followed by a programme, games and dancing.

Welsh—An impressive baptismal ceremony was held September 17th, near Merthyr Tydfil, in the River Taff, under the shadow of the huge railroad viaduct at Cefn Coed. Four candidates fulfilled the ordinance at the instance of President Donald K. Ipson and Elder Frank K. Miller. Confirmation took place immediately afterwards during a service conducted in an adjoining cottage.

DEATHS

HYMAN—Sister Emma Bulfield Hyman of the Liverpool Branch, Liverpool District, passed away August 12th. Services were held at her home under the direction of Elder Elmo H. Ellsworth.

HUNTER—Elder John Hunter, aged 60, a loyal member of the Glasgow Branch, Scottish District, for over twenty years, died August 24th. Interment took place in the Paisley Cemetery, President Leonard N. Giles conducting the service and Elder John S. Russell dedicating the grave.

STICKLAND—Brother George Stickland of the Bristol Branch, Bristol District, passed away August 30th, after having cheerfully withstood many months of suffering prior to his death.

BALLS—Sister Annie Balls of the South Shields Branch, Newcastle District, aged 24, died September 22nd. Funeral services were directed by Elder Clifford G. Green at the home of the deceased, and the grave was dedicated by Elder Robert H. Booth.

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